

T H E
Glozious Kingdom

Of our Blessed

Lord JESUS CHRIST on Earth,
RIGHTLY TIMED:

Proving it not to be till His SECOND COMING.

I N

Answer to two Treatises; The one, Intituled, *Theopolis*; or, *The City of God*. By a nameless Author.

The other, *A Treatise of the New-Heavens and New-Earth*. By T. M.

By W. S. a Servant of Christ.

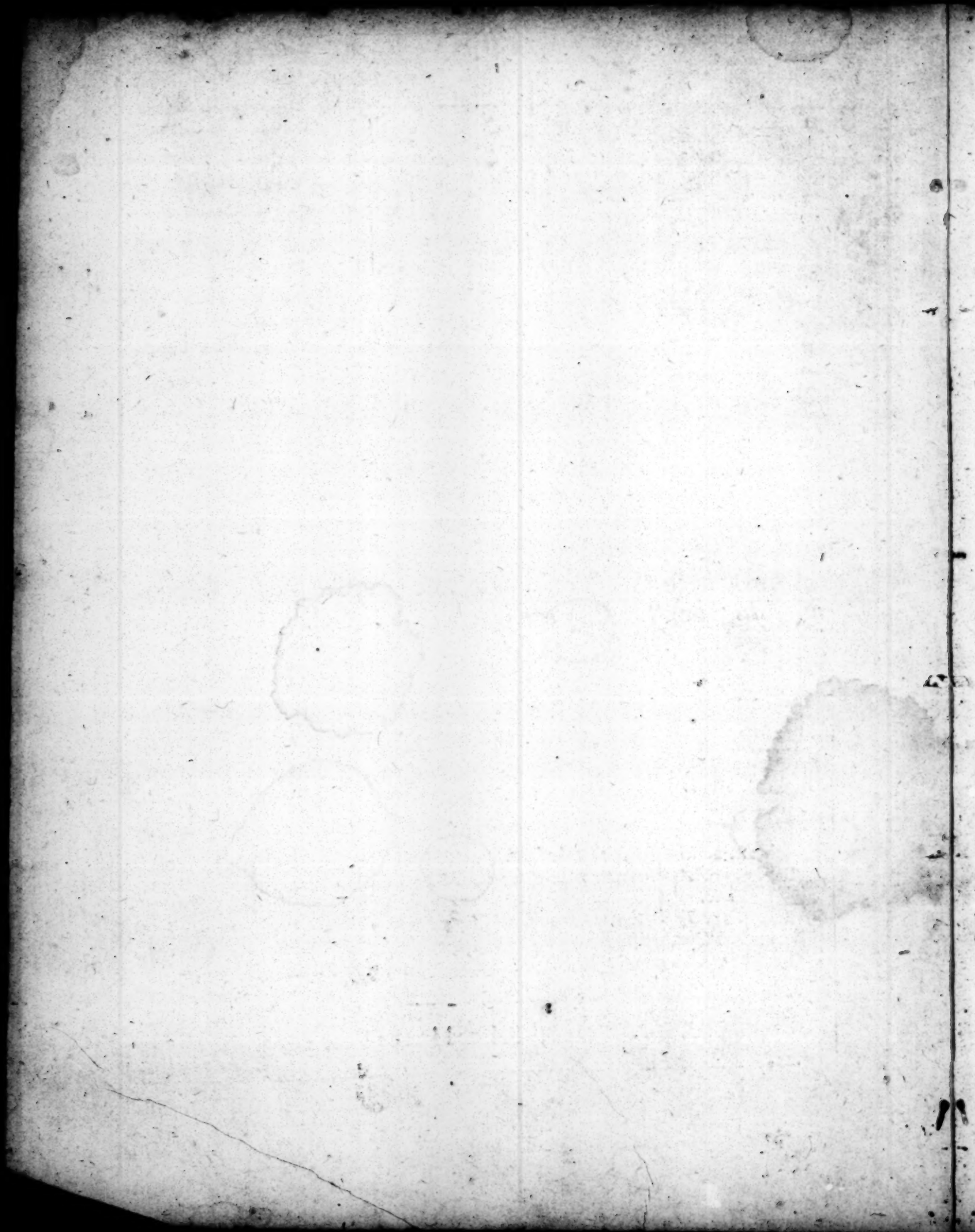
Job 38. 2. *Who is this that darkneth Counsel by words without Knowledge?*

Rev. 5. 10. *And hath made us unto our God Kings and Priests; and we shall reign on the Earth.*

Rev. 3. 21. *To him that overcometh, will I grant to sit with me in my Throne, even as I overcame, and am set down with my Father on his Throne.*

Isa. 57. 14. *Take up the stumbling Block out of the way of my People.*

L O N D O N, Printed in the Year 1693.



The EPISTLE DEDICATORY.

To the Churches of Christ in this Nation, *Salutation.*

Brethren ;

I Cannot but lament the Disadvantages you lie under, which not a little obstruct your Generation-work : for certainly you are set to be the Light of the World ; but how little *Matth. 5. 14* you have been so, is too palpable. 'Tis also as certain, that our Lord hath given a Ministry to his Church, for the perfect- *Eph. 4. 11* ing of the Saints, — for the edifying of the Body of Christ : *12.* Yea, every Scribe instructed into the Kingdom of Heaven, is, *Matth. 13.* or should be, like a good Householder, which bringeth out of *52.* his Treasury things new and old. True it is, we have had new things brought forth often, in this day, both in Sermons and Books ; but how unsound, unwholesom, and unhealthful some of those have been, we sadly experience. This Nation is wonderfully deluded with those strange Pamphlets of the Quakers, that seldom have any thing of Truth in them, but a bundle of Delusions, whereby many Souls are misled. Lamenting therefore the State of this Nation upon that account, what care ought to be had by others how they preach and write ? But now where lies the fault, or on whom shall I lay the blame ? The Ministers I cannot excuse ; for I fear they have too much neglected that Charge given to Timothy, and in him to all others in the like Capacity ; *i. e.* To give Attendance to Reading, to Exhortation, to Doctrine, and not to neglect the Gift given to *1 Tim. 4. 13, 14, 15, 16.* them ; and to exercise their Meditations upon the Oracles of God and Mysteries of Christ, even the hidden Mystery : and to give themselves WHOLLY to them, that their Profit may appear to all ; and to take heed unto themselves,

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and unto their Doctrine; continuing in them, that in so doing they may both save themselves, and them that hear them. *Without question, this Neglect hath caused so many raw and undigested Sermons, and impertinent Books. But now, alas, how should it be much better? Must they make Brick without Straw? Can they give themselves [wholly] to this Service, when the Care of their Families lies upon them, and little care is taken by the Churches to set them free from those Incumbrances? Do we not see they are forced to leave the Work of*

Nehem. 13. *God, and flee to their own Fields, like the Levites in Nehemiah's time, and none are yet found like Nehemiah to reform*

Q. II. *herein? How then should they study to shew themselves approved unto God, Workmen that need not be ashamed,*

Tim. 2. *rightly dividing the Word of Truth, as they are charged to do? Certainly the Churches must bear the Blame, who are found*

a. 14, 15. *guilty herein. And now amongst other things of this kind, which we have cause to bewail, there is a Book extant, printed 1672, intituled, Theopolis, or, The City of God, New Jerusalem, &c. wherein 'tis asserted, That the thousand Years Reign will be before the Personal Coming of Jesus Christ, in a Comment upon the 20th and 21st Chapters of the Revelation, by a Nameless Author: The Consequence whereof is very sad, tending to prompt Christians to that unchristian and unbecoming Service the Gospel no ways enjoins them, and to exasperate the Government against them; a thing which all wise Men are, as much as in them lies, concerned to avoid, and enter a Protest against. The which erroneous Opinion, I hoped had been worn out and relinquished by time, that so no Man needed openly to appear against it, since God Almighty hath given sufficient Demonstration of the contrary, by things that do run in another way, contrary to these Mens Expectations, as also by what hath been writ on the contrary. But now again, I find this Error revived by Another, in a Book printed 1680, intituled, A Treatise of the New Heavens and New Earth, by T. M. whereunto is added*

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(as the Author saith) a true State of the thousand Years Time, affirming it to be before the Second Coming of Christ.

Considering now the dreadful Consequence of these Mens Opinions, thus published to the World in Print, whereby some are already led into Error, &c. gives me now the occasion thus to appear, that if it may be a Means to recover some that are unbiassed, and not wedded to their Fancies, and to prevent others from falling in with them, to the great scandal of the Christian Religion, and the prejudice of its Professors. Which Holy Gospel is stiled the Gospel of Peace, and no ways countenances the contrary: Be it therefore ever remembered what our Blessed Lord said when in the hands of his Betrayers, Put up thy Sword again into its place; for all they that take the Sword, shall perish with the Sword, (which Experience hath hitherto proved true): I say again, If this be the fruit of these my Endeavours, I shall rejoice; for 'tis not any Prejudice against these Authors, (for I know them not) but their erroneous Tenets that I give my Testimony against. Neither would I seem in the least to reflect upon any good Service they have otherwise done, particularly that Part called the first Subject of the second or last Book I mentioned, i. e. the Treatise of the New Heavens and New Earth; which I would have all that read me, take notice I oppose not, but do heartily wish there were a more diligent Search after, and a clearer Knowledge of it. I will only mind the Author of one or two things as to that, and so pass it: In p. 3, 4. he tells us, "That in the Renewed State, "or Glorious Kingdom of Christ, there shall be no Sun, Moon, "or Stars in their Courses; and no Temple, &c. Now this at best, is but an unwary Harangue. He gives this further as a Reason, "Because (saith he) there will be no Night there. But, alas, how short this is of proving that for which it's brought, will appear if we consider; 1st, The Text doth not say, There will be no Sun, &c. But there will be no need of it. 2dly, Not in every place in that time neither, but in that City. Again, in p. 5. for Answer to an Objection, he makes it a Question, Whe-
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ther there be any Hell now, viz. any Place so called? A needless Question, (in my Opinion) and of bad consequence; for by that Rule, we may as well question, whether there be any Heaven now? And then whither shall we run at last? even to question whether there be any God or Devil. Therefore he had far better ne're undertook to answer such an Objection, than left it so. 3dly. If this be true, as to the New-Heavens, and New-Earth, as I grant in the main, of what he there saith it is, then how contradictory is this to the former Book, and unhinges all that was said in it by the first Author. That it is as contrary as Light is to Darknes, consider these Instances: In the first Book the Author tells us, p. 164, "That if these glorious things spoke of Rev. 21. of the New-Heavens, and New-Earth, and New-Jerusalem, be taken in the Letter, are but of earthly, corruptible, perishing and fading things: The latter Author, in his little Treatise, frequently affirms the literal and perpetual Duration of these things, Rev. 21. And his 11th Arg. p. 6. is this, "That the New-Heavens and New-Earth, Rev. 21. 1. "are utterly inconsistent of any other Sense, viz. than literal and eternal. The first Author affirms this New-Heaven, and New-Earth, and New-Jerusalem, Rev. 21. to be only Mystical and Spiritual, and to be fulfilled before the Personal Coming of Christ; as you may see p. 125, 127. And the last Author affirms it to be literal, material, and to be after Christ's Personal Coming, after the Day of Judgment, as p. 2. Thus I have shewed the Contradiction. 2dly, That it unhinges all that the first wrote about his thousand Years Reign, as to the time of it, is also evident, if you consider how he makes his Notion, viz. Rev. 20, and 21 chap. an Allegory; and the foundation of his thousand Years Reign; I say, all his Discourse is built hereon, as you may see Title-page, and p. 229. with the whole Discourse about it.

But see how much these Men have mistaken themselves, arguing from false Premisses, mistaking Scriptures, making an
 Allegory

Allegory of that which is spoke literally. The first Author tells us, p. 8. " 'Tis alike injurious to Truth, to take a mysterious " Allegory in the Letter, as to make an Allegory of the plain " Scripture. Now by his grant, 'tis alone, or alike dangerous: How he quits himself of the latter, let all Men judg, when we have made a Trial.

This Author proposes, p. 10, 11, 12. First, As necessary to the Exposition of the difficult things in these 20th and 21st Chapters of the Revelation, as previous to all, and of absolute necessity: 1st, Prayer: 2dly, Reading: 3dly, Meditation: 4thly, Conference: 5thly, Practice, (all very good.)

As to the four first, I hope I may say I have herein exercised my self long before this Undertaking, as many can bear me witness; and to the last, let my Work speak for me, and not my own Mouth. After these, the Author lays down some Rules to go by in order to our understanding things aright herein.

- 1. To compare any obscure Places with those that are plain.*
- 2. To consider what Vision, or obscure Passage, the Holy Ghost hath interpreted in the Revelation it self; for of all such, the Exposition is undoubted and infallible; and so will the Revelation be the best Expounder of the Revelation; and from those Expositions, proportionably borrow Light for the discovering of other obscure Passages depending thereupon, or relating thereto, or contemporaneous therewith.*

His 3d Rule is, To observe diligently the Scope, Order and Harmony of the Prophecies; and further adds, p. 43. " That " where there is no necessity to take a Scripture in a figurative " Sense, we are to take it in the Letter. All which I approve, and shall endeavour to observe.

But now, how doth this Author vary from these Rules by him proposed, as I hinted before? In his 10 and 11 pag. he tells us what things are plain; and amongst the rest, for our better understanding, this; " That Saints shall come forth in Vengeance. He bids us compare Rev. 19. 13. Isa. 63. 2. Rev. 19. 15. with Psal. 29. Isa. 63. 3. Now

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Now since by the word Saints, he means Christ's Disciples, or Believers as such; and by coming forth in Vengeance, he intends in this Life, viz. before the Personal Coming of Christ; as 'tis evident p. 3. and from the whole of his Discourse.

Then I ask where this is plain in any of these Texts, when there is not one word of it, nor any thing like it in all the Texts; unless confident Assertion shall pass for a plain Evidence? Nay, where is this found plain in all the Bible? Is not this contrary to the Scope, Order, and Harmony of other Scriptures? I am sure the contrary is plain; yea, so plain, that he that runs may read it: See Rom. 12. 19. Dearly Beloved (sure these spoken to are Saints) avenge not your selves, but rather give place unto Wrath: for it is written, Vengeance is mine; and I will repay, saith the Lord.

But no wonder when Men have got the knack to make hard things easy, and easy things hard; as I read an Author lately affirmed, 'That the beginning-Principles of the Christian Religion were hard to be understood, notwithstanding the Apostle calls them Milk for Babes, &c. Thus we see oft-times Confidence supplies the place of Evidence. Again, he tells us, p. 11. 'That, Rev. 1. 20. i. e. the Mystery of the seven Stars, and seven Golden Candlesticks, are interpreted by Christ; and the Mystery of the Woman and the Waters, are explained and expounded by the Spirit; and 'tis the Divine Key of the Revelation. Now be it so, that these are plain, and to be taken literally, why must not other things, that are explained also, be so accounted? For instance, Chap. 11. 8. we read of a City where the dead Bodies of the two Witnesses shall lie three Days and a half: It's told us as plain as words can be spoken, what City this is, or at least as plain as either of the Authors explained things.

See them parallel'd, at least in one of them;

The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth, chap. 17. ult.

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This the Author acknowledges to be plainly meant of Rome, because Rome reigned then over the Kings of the Earth, p. 11. 17. As Rome is her literal Name, Babylon is her mystical Name.

Their dead Bodies shall lie in the Street of the GREAT CITY; which spiritually is called Sodom and Egypt; where also our Lord was Crucified, chap. 11. 8.

Now let the Reader judg whether there is not as much, nay far more ground, to take this according to the latter than the first, viz. The Woman for Rome: All that we have to know the Woman to be meant of Rome, is but this one thing, (I deny not but 'tis enough) viz. She is that Great City that reigned over the Kings of the Earth.

But touching the other, we have not only the same Description, viz. That it is the great City where our Lord was Crucified; which is as well known at this time to the Churches to be Jerusalem by that Description, as Mystery Babylon is known to be Rome by the Description given in that behalf. But again, we have more in this Case; it's told us, That it's the City which was spiritually called Sodom and Egypt: Now we find Jerusalem so called, Isa. 1. 10. Jer. 23. 14. Perhaps you will say, Rome's mystical Name was written in her Fore-head; Ergo, She might be known by it also. But pray hold! John, it's true, saw it so in the Vision; but 'twas not so plain but he still wondred, and that with great admiration, who this Harlot should be; as you may see ver. 6, 7.

And yet, notwithstanding this, at least equal (nay more) Plainness, the Author makes this an Allegory, as you may see p. 48, 49, 50. "A mystical City, mystical Prophets, mystical Heaven. And why not as well a mystical Christ, and a mystical Crucifying in a mystical City, viz. the Hearts of Men?

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as William Pen the Quaker, against Muggleton, p. 58. and in his Vindication of George Fox, p. 12. Sect. 6.

p. 17. 3. But again; Why must this City, New-Jerusalem, chap. 21. be an Allegory with this Author? Is it because St. John had not so clear a sight of this City? Certainly this cannot be supposed, unless the Author imagines that the Wilderiness will give a better Prospect of Mystery Babylon, than a great and high Mountain will do of the New-Jerusalem, which cannot lightly be supposed; and 'tis evident, here's as plain a Description of this as the other. But he tells you, p. 164. "That it's called an Allegory, Gal. 4. 24. Now whether New-Jerusalem be there so called, I need give no other Answer, but desire the Reader to see if he can find any such thing in that Text.

p. 11. 10. 'Tis evident to all that will not shut their Eyes, That our God hath builded a City for his Saints, and will one day bestow it upon 7. 3. 12. Abraham and his Sons for a Reward of their Losses; and this ap. 21. 2. City shall come down from God out of Heaven: it's for the Saints, and therefore not the Saints, as this Author affirms, p. 156. The Saved Ones shall walk in it, ver. 24. Ergo, Not the City it self; There shall in NO WISE enter into it any thing that defileth, &c. ver. 27. Which cannot be meant of the Church here in this mortal State, before the Personal Coming of Christ, in the primest and purest Age that ever was or shall be. Further; This Author will have the Dragon, Rev. 12. 9. and 20. 2. to be allegorical or figurative, viz. the Pagan Empire, not any particular Person or Creature, p. 14, 15. although there's none of those, he calls plain things, so plainly described. He tells you of some places where some other are called the Devil: Admit this to be true, 'twill not prove the other; for not only in this Book of the Revelation, but in the whole Bible, there is not a plainer Speech. And we may as well, with the Quakers, conclude that all the Scriptures that speak of the Devil, are meant only of a mystical and figurative Devil: And I dare say, you may as soon find a Dolphin in the Wood, as a Devil in Hell, if

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if this be not he : for pray mark how our Lord describes him, That old Serpent, called the Devil, and Satan, which deceiveth the whole World. If this can be applied to any other, I must confess my self very ignorant therein.

But I rather conclude this Notion to be like W. Deusbery's Interpretation of Matth. 21. touching the Ass that Christ rode upon ; which he hath taken the Boldness to affirm, That it was the wild Nature in all the Children of the Lord. Another saith, That it was the Lord's People. And G. W. a Quaker, likewise, upon Rev. 11. 8. saith, That City is the Rock of Ages. And indeed, if Men may take this Liberty in their interpreting Scripture, then I may boldly say, The plainest Scripture will not scape their Allegorizing Frames.

But now if this Book of the Revelation be the Key to unlock the whole Bible, (as this Author confesseth) then 'tis strange the Key should be made more difficult than the Lock ; for so indeed it is, if the most part be an Allegory, as this Man affirms it is.

It's called not only A Revelation, but The Revelation ; a wrong Name, if this Man's Doctrine be true. True it is, that what is therein delivered, (as many other places of Scripture are) is set forth by Metaphors ; but it follows not, That therefore the Doctrine there delivered is in it self Allegorical, or but Metaphorical : For instance, The seven Churches are set forth by seven Golden Candlesticks ; and the seven Ministers, or Messengers, by seven Stars. Now will any wise Man conclude these seven Churches, and seven Messengers, are but figurative Churches and Messengers, and not really such ? And so Rome is set forth by a great and brave decked Harlot ; what then, must this be only a Figure, (viz. Rome) and not a real City, as some would have it ? You cannot but know the Quakers make it altogether figurative, and several others also ; but this Author acknowledges the contrary. So of the Waters. Again, the Devil is set forth by a great red Dragon, (a fit Similitude indeed ;)

Chap. 1.
Chap. 17.
Chap. 12,
& chap. 20.

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p. 11. *But what then? Must this Devil be nothing but a Figure still? Sure in all such Figures, there is something figured out that is really so. So by the two Candlesticks and two Olive-Trees, are set forth the two Prophets: But what then? Must these Figures be but a Figure of a Figure still? although our Lord tells us plainly, They are two Prophets set forth by these two famous Similitudes; and describes their Work, and the time of it, with their Death, how it shall be, and by whom; how long they shall lie dead, and where, and what shall be done to them in that time by their Enemies; and also their perspicuous and dreadful Resurrection and Ascension: All which cannot be applied to any thing else save two Persons. Yet this Author will have these two Prophets to be but figurative Prophets still, viz. The Church of God; and others of the same stamp with this Author, Magistracy and Ministry; by some the two Testaments, &c. O what strange stuff have we here! Brave Interpreters of Scripture! But let God be true, though every Man a Liar. True it is, many things in this Book are delivered by Metaphors, but not all; and those that are so, signify something that's real: Therefore according to this Author, p. 3. the Consideration whereof calls for the greater Circumspection, Wariness and Sobriety, as indeed other Writings do, wherein are some things hard to be understood, which they that are unlearned and unstable, wrest to their own Destruction. I commit all that I have said to the Blessing of God, and the Consideration of his Churches.*

his 48, 49 Pages.

Pet. 3, 16.

W. S.

The

The ANSWER to the First Book, Intituled,
THEOPOLIS, &c.

S I R,

I Have impartially read, and seriously considered what you have writ in your *Theopolis*, &c. weighing it in the Ballance of the Sanctuary, (according to the Rules proposed by you) and find it greatly wanting; insomuch, that I cannot but wonder you should take so much pains to so little purpose; for all that you have said (in my Judgment) proves nothing for which you urge it, *viz.* That the Saints shall reign a thousand Years upon Earth before Christ's Second Coming. And that you may see your great Mistake herein, I shall give a brief and plain Answer to what may seem most material therein for that purpose (not in the least denying, but plainly acknowledging the glorious Kingdom of Christ on Earth.)

And first you tell us, (*page 97, 98.*) "That there is a five-fold Kingdom belongs to Christ, spoken of in the Scripture, *viz.* 1st, A Providential: 2^{dly}, A Spiritual: 3^{dly}, A Mystical: 4^{thly}, A Monarchical, or Davidical Kingdom: 5^{thly}, A glorious Mysphatical Kingdom, *viz.* The Sovereignty that Christ in Person (with all the Saints in their glorified Bodies with him) shall, upon their general Resurrection and Judgment, exercise here upon the Earth, before all is given up into the Father's hands.

And for want of a right distinguishing herein, proceed (as you humbly apprehend) all the mistaken Notions and Differences about the Kingdom of Christ, treated of in your Book.

And truly, I do acquiesce with you herein; for I conclude your wrong Distinction, or Misapprehension of a five-fold Kingdom of Christ, as thus distinguished by you, is the great cause of all those your mistaken Notions about the Kingdom of Christ in your Book: for to say nothing of four of your five, I cannot yet see by all that you have said, that the Holy Scripture speaks of your fourth Kingdom,

dom, as distinguished by you, from the fifth Kingdom, (which fourth you call a *Monarchial* or *Davidical Kingdom*) that is to take place here over the Nations before the Second Coming of Christ; but rather, that the Holy Scripture is wholly a stranger to it.

And now I shall answer your Arguments urged on that account.

o, 31, 32. The first sort you direct your Reader to, as most fit to be taken notice of in the first place, are in number five, urged by you to prove (at least consequentially, or in the second place) That Christ will not come in Person at the beginning of the thousand Years.

Arg. 1. Your first Argument is, "Because his Personal Coming is not to be till the Judgment-Day: And that (say you) is not to be till after the thousand Years, and after the Battel of *Gog* and *Magog*; (meaning *Gog* &c. *Rev.* 20. 8.)

Answer. The first part of this Argument I grant, viz. That his Personal Coming is not to be till the Judgment-Day.

But the two last Branches I deny, viz. That the Judgment-Day is not to be till after the thousand Years; after the Battel of *Gog* and *Magog*. For 'tis evident to all that will not shut their Eyes, that the Judgment-Day begins at the beginning of the thousand Years, *Rev.* 20. 4. *AND I SAW THRONES, AND THEY SAT UPON THEM, AND JUDGMENT WAS GIVEN UNTO THEM, &c.* with the Chapter before, compared with *Dan.* 7. where the same thing is spoken of; He beheld the little Horn (viz. the Man of Sin, or great Antichrist) *make War with the Saints, till the Antient of days comes; and one like the Son of Man came to the Antient of days; yea, near before him, and until the Throne were set, or PITCHED DOWN,* (so it is in the Original) not thrown down: *And the Antient of days did SIT,* ver. 9. with his Son brought near before him, or set by him, with the Saints, ver. 10. 22. *THE JUDGMENT WAS SET,* ver. 10. 26.

Arg. 2. "Because when he comes in Person, 'tis not to such a Work as this, viz. to fight and subdue Enemies with material Swords, nor to put his People as the Lamb's Army, and Followers upon any such Service at that time; being then all to be in the Resurrection and glorified State, made like himself in Glory; and as the Angels of God. Neither will any of his Enemies be in a Capacity to make Resistance or Opposition; who in their own Persons shall be

“ be destroyed by Fire, and the very Earth they inhabit, and all its
 “ Works burnt up and consumed ; at whose Presence, the Earth and
 “ Heaven flee away.

If by those words (*not to such a Work as this*) you mean, not at
 all, then I deny it ; and tell you, 'Tis to do such a Work as that.

Answer.

You reason ; “ First, Because Christ's People will be all in the
 “ Resurrection and glorified State, made like himself in Glory, and
 “ as the Angels of God.

Reason 1

Now this Reason of yours I also deny ; and tell you, You are
 greatly mistaken herein : for although all the Saints that died in the
 Faith, and are found alive in it when Christ comes in the Clouds, &c.
 shall then be raised, changed and glorified, and so said to be in the
 Resurrection, &c. yet all Christ's People that shall stand with him,
 and follow him in that Army when he shall come down, and stand
 upon *Mount Zion*, and upon the *Mount of Olives*, will not then be in
 the Resurrection, *viz.* raised and glorified, &c. For part of those
 People and Followers, or Army, will be of the Jews, who will not
 be converted till after the Resurrection of the fore-mentioned Saints,
 and therefore not raised and so changed with them. 'Tis conspi-
 cuous enough, that their Conversion will not be fully wrought till
 the Deliverer (*viz.* Christ) comes to *Zion*, *Then shall he turn Un-*
godliness from Jacob : Or more fully thus, Our Lord Christ appear-
 ing in the Clouds of Heaven, and the Saints Resurrection, and As-
 cension up to him, together with the wonderful things that shall be
 wrought then ; and Christ's coming down with his glorified Saints
 and Angels, to deliver the whole House of *Israel* (then remaining)
 from the hand of their strong and mighty Enemies, that will come
 in like a Flood, a Storm, and Cloud to cover the Land ; yea, all
 Nations gathered against *Jerusalem* to battel. These things, I say,
 will produce the Jews Conversion, or be the means to bring forth
 that Nation ; and therefore, not till these things be accomplished,
 shall that Nation be converted : *Ergo*, Not raised and changed, but
 still in their mortal State : Therefore, according to your own Ar-
 gument, may, under Christ, do such a Service as above specified.

Answer.

Rev. 14. 1.

Zech. 14. 4.

Isa. 59. 20.

Rom. 11.

25, 26.

Isa. 59. 19.

Ezek. 38. 9.

16.

Zec. 14. 2, 3.

Rev. 7. 4 to

the 8 Verse.

Verse 9.

Chap. 14. 1.

the

We are likewise told, the Jews, the number of whom, even of all
 the twelve Tribes of *Israel*, will be one hundred forty four thou-
 sand ; who are distinguished from the innumerable Company of glo-
 rified Saints ; as you may clearly see : These are said to stand with

19, 20. *the Lamb upon Mount Zion, when the Sickle shall be thrust into the Harvest; yea, when the Wine-press shall be trodden without the City (Jerusalem) in the Valley of Jehoshaphat, when the Lord shall plead and decide the Controversy of his People, and threaten the Nations by his Thresher, i. e. the Daughter of Zion, (viz. the Inhabitants of Jerusalem, or Jews) yea, at that Day, when the Lord shall set his Feet upon the Mount of Olives, (which you acknowledg to be at the Personal Coming of Christ, and Day of Judgment, p. 101.) Then Judah also shall fight at Jerusalem.*

Reason 2. Your next Reason, is, "Because there will not be any of Christ's Enemies in a Capacity to make Resistance, or Opposition, at his Personal Coming: *Ergo*."

Answer. The Answer to this shall be short, by denying what you have said; and I tell you, That Enemies may be in a Capacity to oppose, though not to overcome: yea, 'tis well known a Child may oppose a Man, a Dwarf a Giant: But you tell us, *They will be destroyed by Fire then.* I confess they will be then incapable indeed, when they are burned to Ashes: But pray what is this to the purpose? Will they not be in a Capacity before? Or, 2^{dly}, Will all Christ's Enemies be burned up before his Coming, that none shall be left to make Resistance or Opposition at his Coming? You have brought no Text to prove it, and I know not of any Text that will do it; therefore I conclude none are bound to believe you.

Reason 3. Lastly; You tell us, "The very Earth they inhabit, and all the Works thereof, shall be burnt up and consumed; at whose Presence the Earth and Heaven flee away. *Ergo*, No room for such a Work."

Answer. But, pray where doth Holy Scripture tell us so; i. e. That the Heavens and Earth shall be consumed? Doth not your *Second* (in his Treatise, p. 5.) tell us, "That the Scripture doth not express an *Annihilation* thereof? &c. Again, what though the Scripture speaks of such great things to be done in that great Day of the Lord? yet doth it not follow from hence, that all these shall be done in the first Hour of that Day, and that before the Enemies make opposition. Thus much in answer to the Reasons brought to prove your second Argument.

"Because

“ Because such an Apprehension would make three Personal Comings of Christ ; whereas we read but of two, (*Heb. 9. 28.*)
 “ *Who will appear the second time, &c.* because it is expressly said, *He sits at the Right-hand of God, till his Enemies be made his Footstool.* Arg. 3.

What, such an Apprehension make three Personal Comings ! Yes, Answer
 it may be so, if such a skilful Artist as your self had it in hand ; who have got the knack of Distinction, who can divide and subdivide till you have made ten Corporal Resurrections of one, as may be seen in your 53d page : For without making three of two, or two of one, I am sure it cannot be done. Again, if but two Personal Comings ; then you infer, this at the beginning of the thousand Years cannot be the second Personal Coming : because (say you) ’tis expressly said, *He sits at the Right-hand of God, till his Enemies be made his Footstool.* Here you think you have your Antagonist fast, and are invincible. I confess you are safe enough yet, whilst you have not here told us where ’tis thus expressed ; and since I must also acknowledg, if my Memory fail not, ’tis expressly said so in all the Books that ever I read about this Subject, (and they are more than a good many) I mean those Books written for a thousand Years Reign before the Coming of Christ, to the everlasting Shame and Confusion of your Faces, who have time after time affirmed, That this is expressly written in the Holy Scripture, as we well know you intend in this place, and as you else-where in your Book affirm, (for this is three times at least affirmed by this Author in his Book) ; by which you have miserably deceived your selves and others, (as some in my hearing have confest). Be not offended, for herein I must be plain with you, take it as you please ! Is it not to be wondered at, that ever any Men of Learning and Conscience should bear the Face to affirm such a thing ? when I dare be bold to say, there is not one place in all the Bible that saith so. To mistake at some times, in the business of Interpreting of Scripture, is an Infirmary we cannot help, though Caution had need be had therein, especially in Cases of this nature ; but to transgress in this kind, looks too much like Presumption. This may serve for an Answer at present, till I meet with it again.

“ This conquering fighting Work, is not by Christ in Person, at this time of his glorious and terrible Appearing. Arg. 4.

Answer.

This I deny ; but I will now hear your Reason.

Reason.

" Because the Execution then, upon the Enemies, will be (say you) sudden and speedy, like Travail upon a Woman with a Child ; as a Thief in the Night ; like Lightning ; as it was in the days of *Lot* and *Noah*, with sudden Destruction : and as a Snare, will he come upon all the Inhabitants of the Earth : This Work, at Christ's Personal Coming, will be done at an instant, suddenly, at the Sounding of a Trumpet, in the Twinkling of an Eye : whereas this Work asks time gradually to be performed. (And you comprehend in the first the Preparation for, and Judgment of the great Whore, &c.)

Answer.

v. 17. 16,

Jer. 14,

First, I must tell you, You have comprehended more into the thousand Years than will be : for this Judgment of the great Whore will be before the thousand Years, and not executed by Christ's Followers, but by them that afterward will *give their Kingdom to the Beast*, and afterward *make War with the Lamb*. Secondly ; You say the Work of the beginning of the thousand Years, asks some Time, &c.

Gen. 7. 12,

7, 24.

chap. 8. 3.

Compare

chap. 7. 11.

13th Chap.

13, 14.

Ay ; And so will that also which will be done when Christ comes in Person : for although 'tis told us, *Christ shall come as a Thief*, &c. viz. very suddenly and unexpectedly ; yet 'tis not any where told us, That Work that he shall then do, shall be done as suddenly as a Thief cometh ; nay that very Similitude, if you will follow it so far, lets us know the contrary : for though a Thief in the Night comes suddenly, yet he oft-times is long enough a doing his Work, viz. Rifling and Robbing, as some have sadly experienc'd. So also tho Travail upon a Woman with Child cometh suddenly, yet her Delivery asks some time, and is not done in the Twinkling of an Eye ; and so I may say of the days of *Noah*, &c. for though it was sudden, yet you cannot but know the Waters were forty Days increasing, and prevailed upon the Earth one hundred and fifty Days before they began to abate, but were not dried up till twelve Months were compleated, &c. Again, whereas you say, That Work of Christ's Personal Coming shall be done at the Sounding of a Trumpet, &c. What then ? the Question may be how long the Trumpet shall sound ? Surely you will not (upon second Thoughts) say no longer than the Twinkling of an Eye, for that's no Sounding at all.

But

But again ; Where find you that any thing, save the Coming of Christ, and the Resurrection, Change, and Ascension of Saints, shall be at the Sound of a Trumpet ? and yet surely you will conclude, there's something more to be done when Christ comes.

Again ; You say the Work that Christ shall do at his Personal Coming, will be done in the Twinkling of an Eye : But pray what Work else besides the Change of Saints ? I find no other, nor any body else for me : The Text that speaks of this, (for there is no other that I can find) viz. of something done then, in the Twinkling of any Eye, is 1 Cor. 15. 51, 52. which speaks so plain of the Change of Saints only to be in the Twinkling of an Eye, that unless the Reader's Eyes twinkle, and that greatly too, when he beholds the Text, he cannot lightly be mistaken.

You also tell us, The Execution upon the Enemies will be sudden and speedy, like Lightning, at the Personal Coming of Christ.

But how you came to know this, I much question, since I find Mat. 24. no Text in holy Writ reveals it : True it is, the Coming of our Lord is compared to Lightning ; but then it ought to be observed, 'tis not in respect of the Swiftneſs of it, but in respect of the Visibility of it. But again, admit it had ; what's this to the Question ? which is concerning the Destruction of the Enemies. Again, You further add, *As a Snare, &c.*

I grant it ; But what's this to the Question ? for Enſnaring and Destroying are two things : Do you not know many Creatures are taken or enſnared suddenly, but not destroyed so quickly. Thus you may see how you deceive your self and others in such an ambiguous Manner.

“ Neither can Christ's Personal Appearing be at this time ;
 “ because then it must be supposed that Christ, being in the Camp
 “ of the Saints, and beloved City, shall suffer Himself, and all the
 “ glorious Angels and glorified Saints, to be besieged and straitned
 “ by the *Gog-Magog* Army. Arg. 5.

“ Therefore must this be done by his virtual Presence, Power
 “ and Spirit, (though spoken as if he did it in Person) and these
 “ great Conquests effected, &c.

O God ! What is it that Men will not stretch at to maintain
 their own Fancies ? In your Book, you give us an Instance of *Ma-*
son, which you commend, viz. “ Whatſoever Text of Scripture Answer.

“ is expounded any other ways than God meant by it, it is, according to its Interpretation, the Word of Man and not of God; and consequently, in adhering to such Interpretations, we believe not what God saith, but what Man doth make him say.

How much you have fulfilled this Man's Sentence in Expounding this Scripture, contrary to what God meant by it, let all judg, and let your Tongue or Pen condemn you: for pray read the Text, and see whether there be any such thing in it, or at all like unto it: The Text is *Rev. 20. 7, 8, 9, 10. And when the thousand Years are expired, Satan shall be loosed out of his Prison; and shall go out to deceive the Nations which are in the four Quarters of the Earth, Gog and Magog, to gather them together to battel: the Number of whom is as the Sand of the Sea. And they went up on the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City; and Fire came down from God out of Heaven, and devoured them. And the Devil that deceived them was cast into the Lake of Fire and Brimstone; where the Beast and the false Prophet are, and shall be tormented Day and Night for ever and ever.*

Now I will appeal to any judicious and unbiassed Man, whether here be any Suffering and Straitning (in this Man's Sense) to Christ, or his Angels and Saints: You may as well say, Christ now suffers in Heaven; and yet this must pass for an Argument.

Thus I have done with the five first Arguments which you have laid down to prove, That Christ comes not in Person at the beginning of the thousand Years Reign; and therefore there must be (as you conclude) a thousand Years reigning before his Personal Coming.

Let the Arguments and Answers be compared, and then judg,

In the next place I shall consider your eleven Arguments, of the second sort, upon the latter part of the 4th Verse of the 20th Chapter of the Revelation, i. e. these words, *And I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Christ a thousand Years.*

(Upon which words (say you) all this Opinion or Discourse of yours, is grounded. See your large Sheet.)

When

When you have told us the great Difference of Writers and Commentators hereon, some judging it to be a Corporal Resurrection, others a Spiritual, *viz.* "A renewing and reviving of the Soul, the Effects of Christ's Spirit upon the Hearts of Believers, &c. p. 47.

Then you tell us, "That it is humbly conceived, the Mind of the Spirit is here a Mystical Resurrection, or *Civil Life*, that they are said to live, as most consonant to Truth, (as you say) sound Reason, and the Scope of the Place *they lived*. And as you more largely speak, p. 61, 62. "This Life is a reigning State both of the one and the other; and the contrary, *viz.* *Death*, a dethroned, scattered, imprisoned, and captivated State.

The Dead that lived not. Where you shew us, by the direct Antithesis, That this Life and Death, of the one and the other, is the same, *viz.* That the Saints now are dead, the other now alive; the Saints shall then live, and the Wicked then be dead, (*viz.* in the thousand Years:) After the thousand Years the Wicked shall live again, and the Saints then die again; according to the former Distinction: For (say you) They must take their turns; as the one goes up, (*viz.* to the Throne) the other goes down: They (*viz.* the Wicked) are not to live again till the thousand Years be finished; implying, (say you) That when the Dragon is loosed, there will then be a Military Power and Jurisdiction at least, that they (*viz.* the Wicked) may live too. Again, in opposition unto Christ, and the *Saints*, in their encompassing the Camp of the Saints, and beloved *City* which their (*viz.* of the Wicked) said raised State makes good.

You tell us further, That Living and Dying is variously taken; sometimes literally, for the natural Spirit or eternal Life and Death; sometimes figuratively, for a civil or mystical Life and Death. For the latter you give us several Scriptures; which I have seriously considered, and find that many of them speak not of any Life or Death at all; several more speak of the natural Death, and the Resurrection therefrom: But now admitting this, that there is such a thing as a civil Life spoke of in these or some of them, the Question then is, Whether this be intended in your Text, *Rev.* 20. 4. which is now the Matter we are upon?

And

the As-
semblies An-
not. on Rev.
p. 4, 5, 6.

the Rhemish
Interpret. Annot.
Rev. 20.

And for a leading Card, you present us (p. 51.) with the Assemblies Annotations upon this place; which we shall not much regard, seeing their Interpretations, especially upon this Book of the *Revelation*, are so like some others, viz. It's this or that, or the other, and sometimes fix upon nothing; and also as inconsistent and contradictory to themselves, as they are to the Truth; as any one may see that reads them: After which rate any Man may interpret Scripture all day long. And in this very place, you may see, they tell us also, *That this first Resurrection, is a Rising from the Death of Sin to the Life of Grace.* And no marvel that poor deluded Sect of Quakers have got this by the end, viz. to call the rising out of the Death of Sin to the Life of Grace, the first Resurrection; and *Pythagoras's* Transmigration of the Soul, the second Resurrection; since our grave Annotators have thus led the Van, as the Papists did (in this thing) before them.

Therefore as we are not to mind them in the one, we shall as little regard them in the other; and so pass on to your Position, p. 51. which is as followeth.

Position.

“ And that the Corporal Resurrection of the Saints cannot be understood in this place, further appears.

Arg. 1.

“ Because the Text, in the Letter of it, speaks not of their Bodies, but Souls; and of the Souls only of them that were beheaded, as *Rev. 6. 9.* Now it is nowhere said that Souls, in a proper Sense, revive and are raised; because they never die, being immortal, and so not capable of a Resurrection, necessitating therefore another Sense.

Answer.

Although you tell us that your Position further appears, viz. by your Arguments, than it did by the Assemblies Annotations; yet I must tell you, 'tis yet alike, and no better demonstrated: and I cannot but wonder that so skilful a Man in Figures, should not better discern the Text, nor what makes for, or against himself. For if this Argument hit your Antagonist, will it not as quickly return against your self? It will seem to do your Assembly of Annotators some Service for their Spiritual Resurrection, (viz. the Renewing of the Souls, or their Notion of the Soul's Living and Reigning with him in Heaven) but it makes against your self; unless you intend by your Civil Life, that the Saints shall reign a thousand Years with-

without their Bodies ; and then it would follow, the Wicked reign now without their Bodies also. This might suffice for an Answer, but that I may not leave any in the dark ; and therefore pray remember, that by a Figure called *Metonymy*, viz. one thing is put for another that hath some relation to it, so we find the Soul is put for the Body in several places of Scripture, as *Psal. 16. 10. Acts 2. 27.* and so also by a Figure called *Synecdoche*, viz. a part put for the whole, is frequently found in this very case in Scripture ; and the one of these must needs be here intended, and very probable the latter. The Apostle chooses to express their Souls now, because he had seen their Souls in the separated State, crying out, and wishing for such a time as this ; and therefore, here, to shew the Alteration, saith thus, *I saw the Souls*, &c. which is as much as if he had said, I saw those Souls that before were without their Bodies, under the Altar, with their fellow (Slain) Servants, (and in that State said to be dead) united to their Bodies, and live again, and reign with Christ. And that this must needs be the Sense, and no other, consider :

First ; They were really dead, expressed by this word *Beheaded* ; and now said to live again, (for so it is by the Antithesis, *The rest lived not again*).

Secondly ; This is expressed after the same manner, as our Lord expresses his living again, *Chap. 1. 18. I am he that liveth, and was dead, and behold I am alive for evermore* ; (which is a Living again.)

Thirdly ; What is more usual in Scripture than this, both in respect of natural and eternal Death, to speak after this manner, So many Souls were slain or died ; the Soul that sinneth shall die ; and so of Life ?

Fourthly ; It's obvious to all from these words, *The rest of the dead*, that the lump or general is, That many are dead, both Saints and Wicked ; among which, you have an Account before in this Book, that many Saints are killed, immediately before ; and of the great Slaughter of the Wicked at several times, and divers ways, as in this Book at large may be seen : and at last that wonderful Slaughter, *Chap. 19.* to which this is joined, as appears by this word (*And*) in the first Verse of this 20th Chapter. And now of this dead Lump, whereof many of the Saints are said to be beheaded immediately before, some are said to live again : *But the rest of the Dead, viz. the Wicked*, whereof many were (as aforesaid) but

imme-

immediatly slain, lived not again till the thousand Years were expired.

Thus it's evident, that both Saints and Wicked were all dead before, *viz.* a natural or corporal Death; the one are raised, the other not, but lie in their Graves till after the thousand Years.

Fifthly; Consider the Antithesis, which you have already granted, *viz.* that Life and Death are the same in both Parties: Mark that. And if the Wicked shall never live the Civil Life (as you have defined it) after the thousand Years, then it must be meant a Corporal Life.

But the Wicked shall not live such a Mystical or Civil Life; (*viz.* Reigning.) *Ergo*, It must needs be a Corporal Life here intended. The Consequence of the Major is clear; the Minor is proved thus:

If the Wicked shall live again such a Life, (*viz.* Civil, as before defined) after the thousand Years;

Then the Holy Scripture doth some where or other testify of it.

But the Holy Scripture doth no where testify of any such thing: *Ergo*, They shall not.

All that you bring to prove it, is but *Rev.* 20. 8, 9, which proves no such thing; for there's no Reigning mentioned: nay, so far from Reigning, that it's only attempted to overcome; whereby they might reign; but far off from being accomplished: They do not so much as hurt or straiten any, (as you boldly, though without ground, affirmed) but are quickly destroyed. And it's well known such Attempts may be made in a Nation, (as late Experience hath shewn) and yet the Attempters never come to reign; which is the Life you speak of, (*viz.* *Reigning.*)

As for the other Branch in this Argument of yours, *viz.* "And " of Souls only that were beheaded; it is your next or second Argument, and therefore I shall not at present take notice of it.

Arg. 2.

" Because if we are to understand a bodily Resurrection of the
 " Saints, (Martyrs only being here mentioned, and beheaded
 " Martyrs too; taking in no other Saints, and only such too that
 " suffered under Antichrist) then will Christ have but a small
 " Kingdom: And then only such Martyrs, partaking of the first
 " Resur-

" Resurrection, are to share of Happiness and Freedom from the
 " second Death; excluding all but such, both from Happiness,
 " and Exemption from such a Curse, contrary to the Analogy of
 " Faith, and the whole Current of Scripture: For what, by such
 " Doctrine, will become of all the Saints from *Abel* to this time,
 " that were not Martyrs under Antichrist?

What a wonderful Stir is here made of just nothing? as if this was altogether contrary to the Analogy of Faith, and the whole Current of Scripture, when in truth 'tis not at all.

Answer

For first; Pray consider, Will not this, like your former Argument, make as much against your self? May we not ask the Question, What will become of all the rest of the Saints that shall not be beheaded, and yet shall be found alive when the Kingdom is set up? Must they have no share with the rest? Certainly this is contrary to the Analogy of Faith, and the whole Current of Scripture, &c.

Sir, Could you be ignorant of the Fallacy of this Argument when you made it? Did you not know that by a *Synechdoche*, a Part might be put for the Whole in this Case also, *viz.* Beheading, for all Afflictions? Is it not common in Scripture so to do? Is it not said, *Matth. 10. 38. Luke 14. 27. Whosoever doth not take up, and bear his Cross, cannot be my Disciple, and is not worthy of me?* Now, tell me, do all Christ's Disciples take up a Cross? 'Tis evident the Cross is here put for all Afflictions.

Again; Is not the Reproach of Christ put for all Afflictions, *Heb. 11. 26?* And is it not said of all the Faithful, that they are *Rom. 8. 3* killed all the day long, accounted as Sheep for the Slaughter? But what need I spend time thus, but for the sake of others? for pray read your 58th, 59th, and 60th Pages, and see whether you have not said the same in effect in your answering an Objection, which is as follows:

" But why must the Church be included under these Terms or
 " Characters, Of Souls beheaded, that would not worship the
 " Beast?

Objec.

Your Answer is, " Because it may more emphatically and significantly hold forth the State they are raised from, and raised to, &c.

Answer.

D

Thus

Thus you grant the whole Church then is included under these Terms, and also the Reason of it. Then you further tell us, The divers Afflictions they suffered were represented by the various Characters the Church is set forth in this Book; as may be seen at large in those Pages.

Therefore look into your own Glafs, and behold the Folly of this Argument.

If the Apostle judged that Man to be happy that condemns
m. 14. 22. not himself in that thing which he alloweth, what think you of that Man that condemns others in that thing which he alloweth himself?

But before I pass this Argument, I will open another Glafs, whereby you and all others may more clearly see the Vanity of this Argument.

Whereas you question (since Martyrs only being here mentioned, and beheaded Martyrs too, and only such too that suffered under Antichrist, taking in no other Saints) what will become of all the Saints from *Abel* to this time, that were not Martyrs under Antichrist; concluding hereupon, that Christ will have but a small Kingdom, *viz.* none but Martyrs, and such Martyrs too, (and worse still) and that all the rest are hereby excluded from Happiness and Exemption from such a Curse, (*viz.* the second Death): Affirming, more expressly in your 8th Argument, (upon this Doctrine of the Corporal Resurrection, in this Text) that Martyrs only shall be happy, and all the rest (*viz.* Saints) shall be raised to the second Death.

Now to remove this Absurdity, which you have thus drawn upon this Doctrine you so much oppose, (*viz.* of the Corporal Resurrection in this Text) I will shew you that there shall be more than these Martyrs share in this Happiness, *i. e.* of reigning with Christ this thousand Years.

First *Negatively*. Let it be well observed, the Text doth not say, That all Persons which have not a Part in this first Resurrection, shall be hurt of the second Death; neither doth any Text in the whole Book of God affirm such a thing. All that this Text saith, is this, *That the rest of the Dead lived not again until the thousand Years were fulfilled, and that those are blessed which have a part in the first Resurrection.* Nor can there be any good Reason shewed for such

such an Inference, (though you boldly affirm there may) as I shall more fully shew anon, when I come to answer what you say in your ninth Argument. But,

Secondly, *Affirmatively*. Take a full view of the Text once more, and I doubt not but you may see (unless your Eyes be closed) that there's more than only Martyrs, *viz.* such Martyrs, &c. shall have a part in the first Resurrection, and reign with Christ this thousand Years; and that you may the better see it, I will read the Text for you :

Rev. 20. 4, 6. *And I (John) saw Thrones, and they sat upon them, and Judgment was given unto them: And I saw the Souls of them that were beheaded for the witness of Jesus, &c. And they lived and reigned with Christ a thousand Years. — Blessed and Holy is he that hath part in the first Resurrection, &c.*

Now taking it for granted, that you have fully viewed, and well observed this Text, I ask these few Questions :

“ First ; Did *John* at this time see any more, save Martyrs, rise
“ from the dead, sitting upon Thrones, judging and reigning with
“ Christ ? Quest.

You answer (upon this Doctrine) ;

St. *John* saw no more but Martyrs risen from the dead, sitting upon
on Thrones, judging and reigning with Christ. Answer

“ Who then are those which St. *John* tells us first, He saw sitting
“ upon Thrones, and to whom Judgment was given ? Quest. 2

I presume, upon serious Thoughts, you will not say these were
the Martyrs ; for the Martyrs are distinguished from them
by these words, [*And I saw*] : The common Phrase used
for Distinction in this Book.

“ Who then ? Was it the Father and the Son ? If you say it was, Quest. 3.
“ (as I think you will not) then I ask who gave them two this
“ great Gift, (*viz.* Judgment?) Again, If you shall say it's meant
“ of Christ's Sitting upon the Throne, to whom the Father shall
“ give the Government of this World, expressed in this word *So used Pl*
“ [*Judgment* ;] then I ask further, Is Christ a Plurality of Per- 9. 7.
“ sons ?

- “ sons? for mark, it's said *Thrones*, [or Seats on this Throne,]
 “ *And they sat upon them.* And further; They, with the Martyrs,
 “ are distinguished from Christ in this very place; ver. 4. *And*
 “ *they [also] lived and reigned with Christ.* Again, ver. 6. *Bles-*
 “ *sed is he (viz. every he, or, all such) that hath part in the first*
 “ *Resurrection; they shall be Priests of God and of Christ, and shall*
 “ *reign with Christ.* And I presume also you will not say it's
 2. 5. “ meant of Angels; for the Lord will not put the World to
 or. 6. 3. “ come into the Government of Angels. We read the Saints
 “ shall then judg Angels; never read that the Angels shall then be
 1. 6. “ made Judges. Furthermore; Is it not expressly written, That
 3. 10. “ all the Saints (here I intend by this word [*Saints*] all that di-
 3. 21. “ ed before, and are found alive in the Faith at Christ's second
 7. 22, “ Coming, *i. e.* those that were not beheaded, as well as those
 “ that were) shall be made Judges and Kings, and shall sit upon
 or. 6. 2, 3. “ Thrones with the King of Kings, to whom Judgment shall
 2. 26, “ be given, and shall judg Angels and Men, and reign with Christ
 “ on Earth?

Therefore, although the Martyrs are here particularly men-
 tioned for the Eminency of their Services and Sufferings; and
 because so immediately done, for the great Honour of all such,
 and the present Encouragement of all the Lord's Servants in
 their Tribulations; yet you may clearly see, by what hath been
 said, that all the rest shall be blessed with them: and so no
 need for you, or any body else, to ask, what shall become of
 all the Saints from *Abel* to this time, that were not Martyrs
 under Antichrist. And so I pass to your 3^d Argument.

- g. 3. and “ Because this will hold out an Absurdity of a twofold Refur-
 of the “ rection (a thousand Years distant each from other) of Bo-
 ge Sheet. “ dies, contrary to *John* 5. 28. the State of the Resurrection
 “ being there held forth by Christ to be general and univer-
 “ sal, relating to Good and Bad, and to be at one time; the
 “ Hour, the Day, *viz. The Latter-day.* So *John* 6. four times, ver.
 “ 39, 40, 44, 54. chap. vi. 24. *Job* 19. 25. *In the Twinkling of an*
 “ *Eye, and Sound of the Trumpet,* 1 Cor. 15. 51, 52.

Answer. First; To the first Branch of your Argument, *viz.* An Absur-
 dity: Pray what Absurdity, or why is it absurd? Methinks you
 that are so full of Reasons, might have given some here? I de-
 ny

ny that a twofold Resurrection is an absurd thing : Must your bare Word, without Proof, pass for an Oracle, when the Holy Scripture so oft affirms the contrary ; yea, and your self, in the large Sheet, confelleth a twofold Resurrection ; and so doth your *Second*, in his 10th Page ? And pray tell me what Absurdity is it for the Saints to be raised a thousand Years before the Wicked, any more than for Christ, (who was not only of the same Lump with all Mankind, (in respect of one of his Natures) but also Head of his Church) to rise a thousand Years before the rest ?

Your *Second* Branch, is, That it is contrary to what is held forth by Christ in the Scripture by you mentioned, *viz.* a twofold Resurrection, a thousand Years distant each from other : ' For, (say you) the Scriptures say, That all the Dead shall be ' raised in a Day, yea, in an Hour, nay less, in the Twinkling ' of an Eye.

How true this is, we will now make trial : And,

First ; How is this like to be, since, as you confess, That they shall not be raised both together ; but the Saints first, and the Wicked after them ? And your *Second*, in his Treatise, p. 10. the like ; acknowledging also, That many things shall be done between the Resurrection of the Saints, and that of the Wicked : As,

Answer.

See in h
5th Arg. o
the large
Sheet.

1st. Christ's sending his Angels to gather together the Saints after they are raised.

2^{dly}. The Taking them up into the Air.

3^{dly}. The Burning up of the World and its Works.

4^{thly}. Christ's Sitting upon the Throne to judg his People ; at which time, they must give an Account, and receive accordingly ; all the Unjust continuing in their Graves until this Judgment be over.

Now I appeal to every judicious and impartial Judgment, and to your self in particular, whether, since all this must be done in this order, one after another, in this Interim, between these two Resurrections, I say, whether these two can be both in the Twinkling of an Eye ? Nay, take it short, as your self have delivered it, and then resolve me.

Secondly ;

Secondly ; Before I pass, take a view of the Scriptures by you quoted, and see whether you have not heedlessly affirmed this thing, *viz.* That the Resurrection, both of Just and Unjust, shall be both in the Twinkling of an Eye? when, in truth, there's nothing in the Text testified to be done in the Twinkling of an Eye, but only the Change of Saints; as any one may see that reads it.

Whether then this be not absurd in you to affirm, That this twofold Resurrection (*viz.* of Just and Unjust) shall be both in the Twinkling of an Eye; when the Scripture speaks of no such thing?

Thirdly ; You tell us, " This twofold Resurrection shall be all in one Hour, and therefore cannot be a thousand Years distance each from other.

Now if by Hour you mean a natural Hour, consisting of sixty Minutes, then I deny this also; and tell you this twofold Resurrection shall not be accomplished in so little a time: for beside what's already offer'd against your Eye-twinkling, which might seem for an Answer in this also, I will add, (because I design not only your Confutation, but Illumination) That your Argument is fallacious, because 'tis argued from that which is Metaphorical, to that which is Proper: For you cannot be ignorant that the word *Hour*, in Scripture, is sometimes put for a certain Time wherein such a Work is done, shorter or longer, as it is. For instance; The time of great and universal Tribulation that shall come upon all the World, foretold by our Lord, is called an Hour of Temptation; yea, all the time of our Troubles here, not only called a Day, or a Night, and an Hour, but also that which is far less, even a Moment; and all the time of the New Testament's Ministration, an Hour: and since you had such an Hour spoke of at that very time, even in the same breath, but two Verses off, *viz.* 25th, 'tis wonderful you could no better discern what kind of Hour this was. Read that 25th Verse, and consider.

Fourthly ; You tell us further, " This twofold Resurrection will be all in a Day: *Ergo*, Not a thousand Years distant.

This is like your Hour, full as fallacious; and therefore the Question is, How long your Day is? whether a Day-*Proper*, or a Day-

Day-Metaphorical; an ordinary Natural-Day, or a Day extraordinary: for you cannot be ignorant, that the Holy Scripture frequently speaks of both. Touching a Day-Metaphorical: You have it sometimes for the Time of Grace and Salvation, sometimes for a Man's Life, sometimes for the time of Christ's being here in the Flesh, sometimes for the time of Judgment upon the Wicked here; and frequently for the time of Christ's, and the Saints Reign on Earth; called, *The Day of Christ*; and *the Son of Man's Day*; *the last Day*; *the great Day*; *that great and notable Day of the Lord*: *That Day*; *it shall be one Day, which shall be known* (or acknowledged and kept to him) *to the Lord.*

Described, first, by its parts; *Dawning of the Day, Sun-Rising, Morning, &c. not Day nor Night*: — *But in Summer; and in Winter shall it be*: *And it shall be when the Lord my God shall come (to Mount Zion)*: *And all the Saints with Thee. Then shall the Lord go forth; and fight against those Nations, as when he fought in the Day of Battel, (i. e. with Amaleck and Og, when Israel came near to Canaan.) And his Feet shall stand in that Day upon the Mount of Olives*: *And it shall be when living Waters shall go out from Jerusalem. And the Lord shall be King over all the Earth*: *In that Day shall there be one Lord, and his Name one*; *and in that Day there shall be upon the Bells of the Horses, Holiness to the Lord*; *and the Pots in the Lord's House shall be like the Bowls before the Altar*; *and every Pot in Jerusalem and Judah shall be, Holiness unto the Lord of Hosts*: *And in that Day there shall be no more the Canaanite in the House of the Lord of Hosts.*

Secondly; Described by its Works at large, viz. The Lord's Coming; The Saints Resurrection and Change; then caught up to meet the Lord in the Air; the Jews Conversion; the Consternation of the Wicked; and the Man of Sin, and his Company's Destruction; Calling his Saints to Judgment; Subjecting the Nations to the Jews; Reigning over the Nations, &c. and at the end, destroy, and then raise and judg the rest, and so deliver up the Kingdom to the Father, that he may be all in all.

Moreover; You may clearly see that 'tis agreeable to Scripture, (notwithstanding you have affirmed it to be contrary) viz. a two-fold Resurrection. I will instance only in two, 1 Cor. 15. 23, 24. 1 Thess. 4. 16.

Thus

Thus much for answer to the Day. As for what you infer from the last Trump Sounding, I have answered before to your 4th Argument of the first Five, therefore need say nothing more to it now: Wherefore, from what hath been said in answer to your 3^d Argument, I hope you may see the Invalidity of it; and that notwithstanding what you have yet offered, this Doctrine stands firm and unshaken, *viz.* 'That this first Resurrection, *Rev.* '20. 4, 5, 6. is, by the Spirit of God, meant the Corporal Resurrection of the Saints: and not your vain Conception of a Mystical or Civil Resurrection, as you have defined it.

I proceed now to your next Argument.

Arg. 4.

" Because this Opinion (*viz.* of a Corporal Resurrection) holds
 " out this to be the first Bodily Resurrection, contrary to what
 " the Scripture speaks of; nine going before it: As 1st, The Wi-
 " dow of Sarepta's Son, 1 *Kings* 17. 22. 2^{dly}, The Son of the
 " Shunamite, 2 *Kings* 4. 35. 3^{dly}, The Man that was raised by
 " the Touch of the Prophet's Coffin. 4^{thly}, The Widow of
 " Naim's Son, *Luke* 7. 15. 6^{thly}, Lazarus, *John* 11. 44. 7^{thly}, Those
 " many that came out of their Graves, accompanying Christ at
 " his Resurrection. 8^{thly}, Tabitha, *Acts* 9. 41. 9^{thly}, Eutichus,
 " *Acts* 20. By which several Instances, it must appear, that ei-
 " ther this is not a Corporal Resurrection spoken of, or these
 " nine mentioned were not so; for this cannot be said, in truth,
 " to be the first Corporal Resurrection, when nine went before
 " it, but the tenth Resurrection rather.

Answer.

Certainly if this Man was not transported beyond measure with a Conceit of his extraordinary Skill in Distinctions above all other Men, we should not have had him sporting himself with such superfluous Distinctions as these; and so contradictory to himself, and to all other Men, yea and to the Truth also, as to tell us of nine Resurrections before the Resurrection of the Saints at the last Day. Now that this is superfluous, consider, that if the raising of every Person must be called a distinct Resurrection, we make a thousand after that rate; yea, himself might have made up his nine, not only ten, but many more: for the time of Christ's Rising was distinct from the Rising of those which he saith accompanied

companied Christ at his Resurrection. Notwithstanding what this Author affirms, see the Text, *And many Bodies of Saints which slept, Matth. 27. arose, and came out of their Graves after his Resurrection. 2d. Both 52, 53.* Superfluous and contradictory to himself: For in his 5th Reason of his large Sheet, he doth not only call the Resurrection of the Just and Unjust at the last Day, Resurrections in the Plural; but the Rising of the Saints he calls first; and so doth his *Second*, p. 10. That it's contrary to other Men, consider, besides what I have minded of his *Second*, in his Treatise, see the Assemblies Annotations on 1 Cor. 15. 20. (which he so much respects in other Cases.)

Touching eight of his nine; these are their words, "He was the first that ever rose to a blessed and immortal Life; other Dead was raised for a time to Life, but afterwards died again: None before Christ so rose from the dead that he died no more, nor had Death any more Power over him.

Had this Author first considered, that although the Scripture oft-times makes mention of the Resurrection of the Dead in short, yet not as separate from that Glory Saints shall then have: *See 1 Cor. 15. with other places.* For what will a Resurrection be without that?

Further; If these nine must bear the Appellation of Resurrections, in equal Rank, or as the other, *i. e.* Christ and the Saints at the last Day; then how could that be true that's said of Christ and them? *Every Man in his own Order, Christ the First-fruits, afterwards they that are Christ's, at his coming: He is the First-born from the dead, (in which thing, as well as others, he is said to have the Pre-eminence): First-begotten of the dead. And the Dead in Christ shall rise first.* Therefore how should Christ be the First-fruits, and have the Pre-eminence, if these must be said to be before him? *&c.* Ergo, This may still be said, and that in truth, to be the first Resurrection, notwithstanding what's said by this Author from his several Instances to the contrary.

"The Bodily Resurrection cannot be here meant, (*i. e.* in this 4th Verse) because that is not to be till a thousand Years after this, as in this Chapter, when all the Elements must give up their Dead, *Rev. 20. 12, 13.* Arg. 5.

This may yet be, notwithstanding what you urge; for these two Verses speak of what shall be after the thousand Years, Answer.

viz. of the rest of the Dead that were not raised at the beginning of the thousand Years, expressed in these words, *The rest of the Dead lived not again until the thousand Years were finished.* This latter therefore is the second Resurrection. The former, *ver. 45.* is the first Resurrection : both which are here evidently distinguished also in *1 Cor. 15. 23, 24, 25, 26.* that he that runs may read.

Arg. 6.

" This cannot be the Corporal Resurrection of the Saints ; for that cannot be till Christ's Personal Coming and Appearing, and Day of Judgment, *1 Thess. 4. 14. 1 Cor. 15. 23. 2 Tim. 4. 1.*
 " And (as before) Christ's Personal Coming is proved by many Arguments not to be till after the thousand Years ; and 'tis as clear, that the Judgment-Day is not till after the thousand Years, and Destruction of the *Gog-Magog Army.*

Answer.

This Argument depends upon the former ; they being disproved, this falls with them : Yet take this further Answer :

Your Reason, to prove it cannot be the Corporal Resurrection of the Saints, is, ' Because the Corporal Resurrection of the Saints cannot be till Christ's Personal Coming and Appearing, and Day of Judgment. Pray where find you these three Distinctions, (according to your Notion) viz. Coming, Appearing, and Day of Judgment, in all these three Texts by you cited ? True it is, here are three words, (but not your three) viz. *Coming, Appearing, and Kingdom.* But what ground have you to distinguish between his Coming and Appearing ? This by the way. Further ; Pray who ever affirmed that the Saints should be raised before Christ's Personal Coming ? And what you further add, That 'tis as clear that the Judgment-Day is not till after the thousand Years ;

I answer ; If by the word [*not*] you mean, not at all, then I deny it ; and tell you, That the Judgment-Day shall begin at the beginning of the thousand Years. See for this in the Answer to the 3^d Argument. Further ; Pray mind the Text you have now cited, viz. *2 Tim. 4. 1. Who shall judge the Quick and Dead at his Appearing and Kingdom.* And 'tis in this place said, *Judgment was given to the Saints that sat upon these Thrones ;* which was at the beginning of the thousand Years. And in *1 Cor. 15.* as the Resurrection of the Just and Unjust, so consequently the Judgment : For 'tis evident he must reign till he hath put all his Enemies under his Feet ; which cannot be till they are raised ; which will not be till the end of his Kingdom, as *ver. 24, 25, 26, 27, 28.*

Rev. 20. 4.

" This

" This cannot be the Corporal Resurrection of the Saints, because
 " it inverts Christ's Order, which is to be at the Sounding of the last
 " Trumpet; the time of the living Saints change; the time that is
 " exprest to be the last Day, which is the Judgment-Day, but this
 " a thousand Years before all.

Arg. 7.

This Argument differs little or nothing from the last, except only
 a Change of words, and so serves only to make up the number; as
 any one may see that minds them. But now I deny such an Opinion
 inverts Christ's Order, though I grant all your Particulars urged to
 demonstrate it: for all these are to be at the beginning of the thou-
 sand Years, viz. the Sounding of the last Trumpet, living Saints
 changed, last Day, Christ's Coming, and Judgment-Day; as is
 clear, *Rev.* 11. 15, to the end.

Answer.

" Because, if Corporal, and to be understood of Martyrs only,
 " then all the Dead at the last Day shall be raised to the second
 " Death, contrary to *Job.* 5. 24. & 6. 39, 40, 44, 45. *Dan.* 12. 2.
 " and they only Martyrs, *Priests to God*; contrary to *1 Pet.* 2. 5, 9.
 " *Rev.* 1. 6.

Arg. 8.

This is *Idem per Idem* with your second Argument, and so only
 serves still to make up the number; and therefore I refer you and
 the Reader to the Answer made to that Argument.

Answer.

" Because if this be understood to be the Resurrection of all the
 " Saints, who, in that mortal and glorified State, are to live and
 " reign the thousand Years in and over the World; It necessarily in-
 " fers these strange Absurdities:

Arg. 9.

" First; That glorified and unglorified, mortal and immortal
 " Bodies, must converse together, contrary to express Scripture,
 " *1 Tim.* 6. 16, &c.

Absurd. 1.

To all which, take this brief Answer. And first; I deny it to be
 any Absurdity for glorified and unglorified, mortal and immortal
 Bodies to converse together: For hath it not been known, that of-
 ten Angels and Men have conversed together; yea, the very Instan-
 ces you give, i. e. of *Moses*, and the Disciples of Christ at his Trans-
 figuration, and *Paul* in the Vision; and I may add, *Israel*, *Dent.* 5. 24.
 and *Moses*, *Aaron*, and the 70 Elders, *Exod.* 24. 10, 11. and the Dis-
 ciples of Christ with him after his Resurrection 40 Days. All which
 do abundantly shew, that mortal and immortal ones have conversed

Answer.

without any Consumption upon Mortals : and if so, why shall it be thought absurd for Men, when immortalized, or changed, to converse with Men not changed ?

What you say further, from *1 Tim. 6. 16.* and *Exod. 33. 20.* touching the Impossibility of any Mortal approaching into the Light which Christ dwells in, and to see God, &c. Take notice you now dispute beyond the due bounds of the Question : for the Question is not, whether Mortals may converse with God, and that now ; but whether mortal and immortal Men can converse together ? More might be said to this, but I pass it.

What you seem to hint at, *i. e.* of the glorified Saints conversing with the Wicked, I neither well know what you mean, nor of any that affirm such a thing ; therefore shall pass it by, and proceed to your second Absurdity.

Absurd. 2.

“ It holds out, That some glorified and unglorified Saints shall at this time converse together, *viz.* those that are raised from the dead, with those that are then upon the Earth ; when the Scripture tells us, *1 Cor. 15. 51, 52.* that at the same instant that the dead Saints are raised, the living Saints are changed, &c.

“ Because when Christ comes, he must have all the Saints come with him who are raised, changed, and glorified ; taken up into the Air to meet him, and in that State are ever with him, not one Saint being to be left behind.

Answer.

What doth this make for you ? Could you ever imagine that any were so ignorant as to intend by such a Conversing, that those Saints that shall remain alive till Christ comes, should continue in a mortal State during the thousand Years ?

But you further tell us, “ That when Christ comes, he must have all the Saints come with him, who are raised, &c.

You did very well to put in these words, (*who are raised, &c.*) for who think you will oppose you here ? I say, again, certainly none will be so weak as to affirm, that any of these shall be left behind : But shall there be no other Men left behind ? is now the Question : for satisfaction, read *Matth. 24. 40, 41. Luke 17. 34, 35, 36. Zech. 14. 16.*

Again ; Though all those that died, and shall be found in the Faith when Christ comes, shall be raised and changed, yet this follows not that there shall be none converted at and after his Coming, who will

will not then, *viz.* at that instant be changed, with whom those glorified Ones many converse.

But you come after with this Reason, which you think cuts off all, *viz.* ' Because Christ shall come in flaming Fire against them that ' know him not, nor obey his Gospel ; the Day of Grace being ' then over, and none to be converted after that.

First take notice, that although he shall come in flaming Fire, &c. yet the Holy Scripture no where tells you, That all Men that are upon the Earth (the glorified Saints here excepted) shall be burnt up : Neither doth it any where tell you, that the Day of Grace shall be so over, as that there shall be no Day of Grace to any after that time ; nor that none shall be converted at, or after the coming of Christ ; neither is any thing like it in all the Book of God, but the contrary. And whereas you hint at the Parable of the Virgins, *Math. 25.* as a Ground for this your Conception ; pray consider, these were not only Persons that had the Day of Grace before allowed them, to whom the Gospel was preached, but were Members of the Church of Christ ; and therefore no marvel that it will be too late for such to get Oil in the Vessel when Christ comes : But what's this to the purpose, respecting others not in that Capacity, but under other Circumstances ? But now to your 3^d Absurdity.

" That whereas Christ saith, *The last Enemy is Death* : Here the raised Saints, after Death, are to meet with another Enemy, *viz.* the *Gog-Magog Army*.

What though the Apostle *Paul* (which I suppose you mean) tells us, *The last Enemy is Death*, 1 *Cor. 15.* yet he doth not there tell you, this Enemy of Christ shall be destroyed at the very instant when the Saints (that died before Christ's Coming) shall be raised : Neither is it any where else so written, but the contrary : Read the 24th and 25th Verses ; from whence it is evident, that this Enemy, *Death*, shall not be destroyed till the end of Christ's Reign : And 'tis as plain, *Rev. 20.* that the *Gog-Magog Army* shall make that Attempt, and be destroyed immediately before the last Resurrection, or Destruction of Death. True it is, the Saints, before-mentioned, shall (through Christ) get the Victory over Death before : so did our Lord at his Resurrection. But I presume you will not say, he did then destroy Death ; for Victory and Destruction are two things.

Thus

Thus I have shewed that this Opinion you contend against, infers no such Absurdities. I come now to your 10th Argument.

10. " This cannot be the Corporal Resurrection, because it is said
 " expressly, That during this thousand Years, &c. the Saints shall
 " build, plant, marry, and give in Marriage, enjoy the Works of
 " their Hands, be liable to Death, &c. Which is utterly inconsistent
 " with the Resurrection-State, *Luke 20. 34, 35.*

per. Here you reason fallaciously ; for you cannot but know the word
 [Saints] is an ambiguous word, and ought not to be disputed from,
 unless explained : for though our Lord tells us, the Children of the
 Resurrection shall not marry, (*viz.* when raised) yet he nowhere
 tells us, that Saints shall not marry in the thousand Years, *viz.* such
 as are in a mortal State. Thus this Argument falls to the ground
 like its Fellows.

11. " Therefore, lastly, It will follow, that if it be neither the Cor-
 " poral, Spiritual, nor Eternal Life, that is here meant, to the which
 " the Saints are raised, then must it be the Mystical or Civil Life, &c.

per. This last is built upon all the rest, especially as it respects the
 Corporal Resurrection : To which, there needs no other Answer
 but this, *viz.* If there be no weight in them, then this must needs be
 too light also : and that they are so, let the Arguments and Answers
 be compared, and I leave it to every unbiassed and impartial Reader
 to judg.

As for those five Arguments in your large Sheet, or any elsewhere
 in the Book, they are either the very same with some of these six-
 teen that I have answered, or else comprehended in them ; and
 therefore I suppose need no particular Answer.

I shall therefore proceed to the second Author, to answer his Ar-
 guments, or Demonstrations (as he calls them) which are in
 number six.

*A Brief ANSWER to Six Demonstrations
(as the Author calls them) laid down by
T. M. in his Treatise of The New
Heavens and New Earth, pag. 8. to e-
vince this for a Truth, That the thousand
Years Reign of the Saints with Christ, will
be before, and (so) without his Personal
Presence on Earth. Or before the Se-
cond Coming of Christ, as Title-page.*

“ **T**HE thousand Years is set forth in Scripture (and so ge- *Demon*
“ nerally understood) to be a time of Peace, Plenty, Li-
“ berty, and Rejoicing of the whole Earth: But when
“ Christ comes in Person, it produces an universal De-
“ struction and Astonishment to the World; *Rev. 6. 15. Every Bond-*
“ *man and every Free-man, crying to the Rocks, &c. so Rev. 1. 7.*
“ *Matth. 24. 30.*

This Demonstration is fallacious, in that it unites where it should *Answer*
divide; and is true in one sense, and false in another. As to your
first Proposition of this Demonstration: If by *time of Peace, &c.* you
mean only, and altogether without any War or Destruction, (as
that's your Meaning, or else you give away the Cause:) And by the
whole Earth, you intend every Man upon the face of the Earth, all
the time of the thousand Years: then I deny this Proposition, and tell
you, That the Scripture no where sets out the thousand Years to be
such a Time: neither is it generally so understood, (as you affirm;) *Answe*
nay, so far from being generally so understood, that I know of none:

at all that understand it so. Doth not your self hold that there shall be War in the thousand Years? and therefore you frequently call the first part of that time, *The smiting part*; as may be seen in the first Author's large Sheet, and frequently in his Book. But now to your second Proposition of this Demonstration: If by [*universal Destruction and Astonishment to the whole World*] you mean every Person in the World, both great and small, without Exception, (as that is it you must intend, or else you say nothing) then I deny this Proposition also; and tell you, Christ's Personal Coming will have no such Product.

Your Scriptures produced for this, are three, viz. *Rev. 6. 15.* and *1. 7. Matth. 24. 30.* In two of these there is not a word of Destruction: In the other it's only wished or called for. But admit this, that every one of these shall be destroyed, mentioned in this last Text; yet doth it not follow, that every Person, both great and small, upon the face of the Earth at that time, shall be destroyed. For it's well known this phrase, *every Man*, in Scripture, is oft-times to be understood respectively, without reference to that sort of Men the Discourse concerns, and not every Man in the World, as *1 Cor. 12. 7.* and many more; and so here 'tis as evident; for at the opening of the sixth Seal; when he sees these run to the Rocks, &c. there's a 144000 of the Tribes of *Israel* upon the Earth, which are not of this Number that run to the Rocks, and wish for Destruction; besides, many more that might be named, which shall not perish immediately at the Appearing of Christ: Ergo, Your Demonstration is become no Demonstration.

anst. 2. "When Christ comes, all the dead Saints are raised, and the
 "Living changed, and *all* (together) *caught up to meet the Lord in*
 "the Air, and so to be for ever with the Lord, *1 Thess. 4. 17, 18.*
 "So that from that time, they could no more converse with the un-
 "converted of this World, as the thousand Years requires: See
 "Luke 20. 35, 36.

swer. If by these words, [*Caught up into the Air, and ever with the Lord*] you intend these shall never come down out of the Air again, then you say something, (as to these): But pray who told you that? not this Text, nor any in the whole Bible.

2dly; What you mean by [*Conversing with the Unconverted*] I do not well understand; and therefore when you have told me, I shall give you a further Answer.

3dly;

3dly; What if these should not so converse with the Unconverted, (as you mean); Shall there be no other Saints then to do it? Pray mark, the Text speaks only of such as were converted before Christ's Second Coming; and not of those that shall be converted when he comes. See more in my Answer to the 9th Argument of the first Author, in my 24th and 25th Pages.

"When Christ comes, he comes in flaming Fire, taking Vengeance Demonst
 " on them that know not God, &c. 2 Theff. 4. 7, 8. Jude 14, 15. and
 " then also the World, and the Works that are therein, shall be burnt
 " up, 2 Pet. 3. 10. Now all these Persons, and things being de-
 " stroyed at that Day; if this were at the beginning of the Thou-
 " sand Years, where was the Reign (for a thousand Years after)
 " of the Saints over the World in converse with the Unregenerate?
 " Therefore Christ's Coming is after the thousand Years.

I answer; And first by way of Concession; taking your first Pro-
 position to be true, according to your three Texts. I resolve your
 Query as to the Persons, thus; That notwithstanding these Per-
 sons, spoken of in these Texts, should be destroyed at the begin-
 ning of the thousand Years, yet there shall many more remain un-
 destroyed, over which these Saints shall reign: As,
 1st, Though one of these Texts tell us, that he will take Ven-
 geance in flaming Fire on them that know not God, and obey not
 the Gospel, &c. yet it follows not from hence, that he will then de-
 stroy them that do know the Lord, and turn to him. Nor,
 2dly, Those that are at that time incapable to know him; (for
 Incapacity is no Sin, nor Cause of Vengeance.) Nor,
 3dly, Those that have not heard of his Fame, or had the Gospel
 preached to them: for pray mark the Texts, and you may clearly
 see they speak of such Persons which had the Gospel preached to
 them, and were disobedient to it, and persecuted them also that
 did obey the Gospel.

Secondly, As to the Destruction of things, which you say will
 then be; pray remember your self what you said of it in your 5th
 Page, viz. "That none of these [i. e. Shaking, Melting, Dissolv-
 " ing, Burning up, Folding up and Changing] express an Annih-
 " lation, but destroying the former Surface, and the Works of Men
 " on Earth.

Therefore you have no cause to say, Where shall they reign? &c.

But Thirdly ; What Cause had you to make this Supposition, [if this were at the beginning of the thousand Years ?] Certainly no ground from these Texts, nor any other ; and therefore you do by this subtilly deceive your Readers. Pray mind once more the Text, *But the Day of the Lord will come as a Thief in the Night*, in the which *the Heavens shall pass away* : Not in the beginning of which.

So that your Conclusion [viz. That Christ's Coming is after the thousand Years] falls to the ground. See more in my Answer to the first Author's second Argument in my 4th Page.

monst. 4. " Upon Christ's Coming and Raising the Saints, &c. Then follows the Day of Judgment, 2 Tim. 4. 1. which is clearly set down (in the Order of things) to follow the thousand Years, Rev. 20. 11, to the end. See p. 9, 10. So that Christ's Coming (to Judgment) cannot be before, but after the thousand Years.

Answer. Your first Proposition I grant, viz. That the Day of Judgment shall follow Christ's Coming, and the Saints Resurrection, &c. But what you assert in the second place, I deny ; and intreat you, and every unbiassed Man, to consider ; First, Whether there be any thing like it in this Text ; nay, it's so far from it, that the very contrary is found evident therein. First see 2 Tim. 4. 1. *Who shall judge the Quick and the Dead at his Appearing, and his Kingdom* : and Rev. 20. 4, 5, 6, 7. gives us an Account of the Saints Resurrection, and their reigning with Christ a thousand Years, before this, in the 11th Verse, shall be accomplished : And you confess herein, and in your 10th Page, That upon the first Resurrection, viz. of the Just, Christ will sit and judge his People. So that 'tis plain the Judgment-Day shall begin, as you confess, when Christ comes, and hath raised his Saints, which (as I have already shewed) will be at the beginning of the thousand Years ; and therefore Christ's Coming in Person will be before, and not after the thousand Years. See more in my Answer to the first Author's first Argument, in my 2d Page ; and to his 4th and 5th Arguments of the 2d sort, in my 20th and 21st Pages.

monst. 5. " Psal. 110. 1. *Alts. 3. 21.* Christ is to remain at God's Right hand, till his Enemies be made his Footstool : But after the thousand Years, Gog and Magog assault the Saints, Rev. 20. 8, 9. Therefore he came not a thousand Years before, while that Enemy was unsubdued. This

This Demonstration is much what the same with the third Argument of the first Author; therefore my Answer to that, in my 5th Page, might suffice; to which I refer you: But I'll add a few words, because we have a little more in this. The first Author, both in his third Argument, and again in his large Sheet, tells us that it is expressly said in the Scripture, That Christ shall continue, and sit at the Right-hand of God, till all his Enemies be made his Footstool, or destroyed: But he had that Policy in both these places, not to tell us where 'twas thus expressed, save as aforesaid: But this hath told us where, i.e. *Psal. 110. 1. Acts 3. 21.* I suppose he means *Acts 2. 34, 35.* Which places I have well considered, and find no such thing, neither in Words nor Sense, nor in any other place of Sacred Scripture. True, it is thus written, *The Lord said unto my Lord, Sit thou at my Right-hand until I make thine Enemies thy Footstool:* But not until I have made them so.

Now who is so weak that cannot see a Difference between these two words? It's well known the one (*viz. until I make*) speaks of a Work to be done, and so respects the beginning of that Time when this must be set about: The other (*viz. until I have made*) speaks of a Work done, and so respects the end of Time.

Therefore consider how you have abused these Texts, and led many an unwary Reader aside; making this the Foundation to build this your Principle upon. For you cannot but know, that to Change, Add, or Take away from a Word but so much as one Letter, quite alters and destroys the Sense; as hath been told the Quakers in Print, (who are much guilty herein) or at least their Advocate *W. L.* For that Instance in *1 Cor. 15. 51.* it's said, *We shall not all sleep, but we shall all be changed.* Leave out but the Letter (C) and then it must be read, *We shall all be hanged:* And the like in changing a Letter; as might be shewed, as you have now done in taking away [K] and putting in [D] instead of it; and more than this, in adding the word [Be]; which you are forced to do, or some such word of the same Sense, or else you can make no Sense of it (in the Reading.) And more yet, in adding the word [All], as the first Author hath done, and the Latter in effect. If that Printer in King James's time was fined a thousand Pounds, because the Particle [Nor]

was left out of the Seventh Commandment: What shall they be thought worthy of that both change, in respect of Letter, and add Words to what is written, to the total Destruction of the true Sense thereof? Read and fear what's said, *Rev. 22. 18, 19.*

Object.

But possibly some may object, and say, "Although the word *[Made]* be not in the Text cited, yet 'tis in *Heb. 10. 12, 13.* True, it is so; but then pray mark; 'tis not here said, He shall sit at the Right-hand of the Father till his Enemies be made his Footstool: but thus, *This Man after he had offered one Sacrifice for Sins for ever, sat down on the Right-hand of God: From henceforth, expecting till his Enemies be made his Footstool.* Which alters the case.

Answer.

For who is there but will grant this, *viz.* his Expectation, (from that Day forward) that such a Work shall be done, and yet deny that he shall sit there till it be done; for as he in Heaven, so we on Earth, expect this, *viz.* that his and our Enemies shall be made his Footstool. But what's this to the Case in hand?

Ergo, Your Conclusion (That Christ's Coming is after the thousand Years, or that he will not come a thousand Years before the subduing of *Gog* and *Magog*, *Rev. 20. 8, 9.*) is altogether false.

monst. 6.

"Neither is *Gog* his last Enemy, but Death is so called, *1 Cor. 15. 26.* Therefore Christ's Coming is not till he comes to swallow up Death in Victory, (*ver. 54.*) in the Resurrection of the Saints. See above.

Answer.

This Demonstration I grant in all the Parts or Branches of it, except your [Therefore]. First, Your Antecedent, That *Gog* is not the last Enemy, but that Death is so called, *1 Cor. 15. 26.* 2dly, Your Consequence, or Conclusion, (though not from these Premises) Christ's Coming is not till he comes to swallow up Death in Victory, in the (*ver. 54.*) Resurrection of the Saints.

But now, what's this to the Question, *viz.* That Christ's Coming is after the thousand Years? You bid us see above; and I refer you to the abovesaid Answers. But I suppose here lies your Mistake, (as this Demonstration implies) *i. e.* that you account Destruction and Victory both one thing; and therefore you argue from the one, (*viz.* Destruction) to the other, (*viz.* Victory). A strange

strange Mistake, and as strange Arguing, of a wise Man. Do not all Men know, that although sometimes they may go together, yet they are two distinct things, and very frequently go asunder? *viz.* the Victory before the time of Destruction; Instances hereof enough among Men might be produced if need were: And 'tis as true in this case. 'Tis well known our Lord himself got the Victory over Death when he rose from the dead, yet did not then destroy Death: so the Saints (through Christ) get the Victory over Death at their Resurrection; yet Death shall not then, to wit, at that very instant, be destroyed. And our Apostle very wisely makes the Distinction in that 1 Cor. 15. 23, 24, 25, 26. and this very Verse, (*viz.* 34.) He doth not say, That at the Saints, or first Resurrection, shall be brought to pass the Saying, *O Death, or O Grave, I will be thy Destruction*: But that Saying, *Death is swallowed up in Victory*. And herein you greatly contradict your self, in making these two, one, (*viz.* Destruction and Victory) or contemporary, namely, at the Resurrection of the Just, or first Resurrection: For in your 9th and 10th Pages, you tell us, "The Wicked shall not be raised till after the Saints; nay, that many things shall pass, or be done, between the Resurrection of the Just and Unjust. Now if this be true, (as I grant it is) then by your own Grant, Death will not be destroyed at the first Resurrection, since it shall hold the rest down after that is past: And this is evident from both *Isaiah*, (from whence the Apostle hath these words) and from 1 Cor. 15. also.

Ergo, I conclude from this your Demonstration, or the Consequence thereof, that since Christ shall come Personally at the first Resurrection, and that will be (as I have shewed) at the beginning of the thousand Years; that then the thousand Years are not before, nor without, but with his Personal Presence on Earth.

Thus much in answer to your Six Demonstrations.

A

A POSTSCRIPT.

READER, this Treatise was wholly composed, and designed for the Press some Years past, as may be conceived by some Passages in the Epistle: But for some Reasons (of no necessity herein to be inserted) came not forth till now; and I hope may be as seasonable at this time, to inform Men, and to prevent the Mistakes that many are ready to make concerning the Kingdom of our Lord.

Further; This may indifferently serve for an Answer to several Books that have come forth since the Writing hereof; particularly Mr. *Richard Baxter's*, intituled, *The Glorious Kingdom of Christ*.

It may seem strange that such great Mistakes are about the Glorious Kingdom of our Lord Jesus Christ on Earth, and that by those that are accounted Wise, &c. sith the Holy Scripture is so full and plain in this Case: But call to remembrance the words of our Lord Jesus, *Mat. 11. 25, 26. Luke 10. 21, 22, 23.* and that may satisfy you; for the Promise of making known these great things, is to them that humble themselves to do the Will of Christ, *Joh. 7. 17.*

I have been solicited by several to write more fully what I understand concerning this Glorious Kingdom, and the wonderful Preparatives to it, i. e. those exceeding great Things that shall be wrought in a little Time, or few Years, before the Kingdoms of this World become the Kingdoms of our Lord, and of his Christ, (all which have been my Meditation this many Years with great Diligence and Delight); but shall forbear till I see how this will be accepted, or rejected; and therefore stand ready to make defence against any that shall soberly and pertinently oppose. And hereafter (if God permit) shall answer the Desires of those above-mentioned, for the Edification of the Churches of Christ.

All that I shall further say at present, is, The Time is short, the great and terrible Day draws near, and hasteth greatly; as appears

pears by the Signs given by our Lord, and in part come to pass, viz. The great Wars and Rumours of Wars in the World, and the great Earthquakes in divers Places, &c. which are by our Lord called, *The beginning of Sorrows*, and must first come to pass, *Mat. 24. 6, 7, 8. Mark 13. 7, 8. Luke 21. 9, 10, 11.* May we not now conclude, that *this Generation shall not pass before all these things shall be fulfilled?* What manner of Persons ought we then to be in all holy Conversation and Godliness? looking for, and hastening unto the Coming of the Day of God. Be diligent that ye may be found of him in Peace, without Spot, and Blameless, *2 Pet. 3. 11, 12, 14.* And remember the Words of our Lord, *When these things be seen to come to pass, then look up and lift up your Heads, for the Day of your Redemption draweth nigh, Luke 21. 28.* And take heed to your selves lest at any time your Hearts be overcharged with Surfeiting, and Drunkenness, and Cares of this Life, and so that Day come upon you unawares; for as a Snare shall it come on all them that dwell upon the face of the whole Earth, *Luke 21. 34, 35.* He which testifies these things, saith, Surely I come quickly. Amen. Even so come, Lord Jesus. The Grace of our Lord Jesus Christ be with you all. Amen. *Rev. 22. 20, 21.*

F I N I S.

E R R A T A.

IN the Epistle.] Page 7. line 4. for *alone*, read *all one*. P. 9. l. 9. f. *latter*, r. *Letter*.

In the Book.] Page 2. line 26. for *I throne*, read *Thrones*. P. 13. l. 13. f. *the*, r. *your*. P. 14. l. 37. f. *fulfilled*, r. *finished*. P. 15, and part of the 16. till the third Argument, raze out the double Comma's in the Margent. P. 18. l. 18. f. *seem*, r. *serve*. P. 19. l. 31. f. *subjecting*, r. *converting*. P. 29. l. 36. f. *former*, r. *form and*. P. 31. l. 29. f. *For*, r. *From*. l. 36. f. *the same sense*, r. *the same Tense*. Idem, f. *the*, r. *your*. P. 35. f. *be seen*, r. *begin*.

